

## Constantine

of the whole world. On the other hand, Eusebius \* depicts Constantine as a magnanimous monarch, the very pattern of humanity, long suffering of injury, and forgiving to the point of seventy times seven the ungrateful intrigues of the black-hearted Licinius. According to the Bishop of Caesarea, Constantine had been the benefactor of Licinius, who, conscious of his inferiority, plotted in secret until he was driven into open enmity. But it is very evident that the reason of Eusebius's enmity to Licinius was the anti-Christian policy into which the Emperor had drifted, as soon as he became estranged from Constantine. A more detailed description of Licinius's religious policy and of the new persecution which broke out in his provinces will be found in another chapter ; here we need only point out Eusebius's anxiety to represent the cause of the quarrel between the Emperors as being in the main a religious one. He tells us that Licinius regarded as traitors to himself those who were friendly to his rival, and savagely attacked the bishops, who, as he judged, were his most bitter opponents. The phrase, not without reason, has given rise to the suspicion that the Christian bishops of the East were regarded as head centres of political disaffection, and Licinius evidently suspected them of preaching treason and acting as the agents of Constantine. We have not sufficient data to enable us to draw any sure inference, but the bishops could not help contrasting the liberality of Constantine to the Church, of which he was the open champion,

\*Euseb., *De Vita Const.*, i., 50.  
56.

*Ibid.*, i.,